THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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William Q. Judge

April 13, 1851 — March 21, 1896

THE free soul has to do with essences and powers all impersonal; the strife of matter is left behind. Still higher and above as within all, the passionless, deathless spirit looks down, knowing well that, when the natural has once again subsided into its spiritual source, all this struggle and play of force and will, this waxing and waning of forms, this progression of consciousness which throw up coming clouds and fumes of illusion before the eye of the soul, will have come to an end.

—W.Q.J.

CONTENTS

THEOSOPHICAL WORKERS 161
GLEANINGS FROM W.Q.J. 165
PRACTICAL THEOSOPHY 169
"NATIONALISM" 176
SOME WORDS ON DAILY LIFE 177
"PROGRESS IN HARMONY" 180
AMONG YOUTH-COMPANIONS 181
SPIRIT AND MATTER 184
THE KARMA OF OBSTACLES 185
THE "LOSS" OF DEATH 186
THEOSOPHICAL SOCIETY AND REFORMS 187
ON THE LOOKOUT 191

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

He who is most perfect seems to be lacking; yet his resources are never outworn.
He who is most full seems vacant; yet his uses are inexhaustible. —LAOTZE

THEOSOPHY

Vol. XXXIII March, 1945 No. 5

THEOSOPHICAL WORKERS

THE heart of any organized effort demanding the moral devotion of men is individual willingness to work for the realization of common objectives without concern for possible rewards. Great leaders in all fields of human endeavor have been popularly described as those who have subordinated personal desires to a single goal, paying a high price in the form of rigorous self-discipline. This description of the attainment of greatness has been so widely used that it is often adopted, without critical thinking, as the logical and necessary course for those who wish to succeed in any particular "line." There is, however, something wrong with applying this description to Theosophical teachers and genuine occultists, for it is a half-truth and therefore misleading. Devotion to the cause of Theosophy is not a "particular line" in which men specialize. It is simply spiritual vision in action.

The original Theosophical Society suffered from the presentation by laymen of what they supposed the Theosophical ideal to be—the attainment of occult knowledge by dramatic, tight-lipped renunciation of the "personal." H. P. Blavatsky once wrote that the Society was not founded "for the manufactory of Adepts," but it was clearly the opinion of many members that at least *one* adept should be produced! The actions as well as the expressed attitude of many good Theosophists indicated that they *wanted* a higher occult status. Adeptship was considered something to *acquire,* but only, to be sure, after renunciation of "self-interest." With this attitude of mind, men were invariably more concerned with their personal fluctuations in "occult" status than with the assumption of a Theosophical worker's responsibility.

If a modern psychologist were sufficiently "tolerant" to admit a superior "spiritual" status to H. P. Blavatsky and William Q. Judge, and to attempt a plausible explanation for their achievement, he might proceed in this way: They were ambitious, but their ambitions were of a different kind than those of the average man. They succeeded because they were willing to undertake the sublimations necessary for the development of occult perceptions. Self-interest, our psychologist would say, is the driving motive of all men; if it takes the form of a supposed renunciation of self-interest and the consequent assumption of an impersonal superiority over the obviously passional self-seeking of others, it is still the same "drive."

Curiously enough, a considerable proportion of Theosophical students seem to have accepted a similar version of the attainment of adeptship, though their intuitive respect for the Teachers may never have allowed their minds to give this perverted idea any clear form. But whenever someone has described the path to adeptship, either to himself or to others, as if it were a specialization which he was not himself ready to undertake, he implied the following logical sequence: "Those who become adepts *wanted* that sort of life. I have not yet exhausted the possibilities of enjoying worldly things, so I do not want that exclusive endeavor for myself now, though perhaps someday I will." Those who *are* adepts, however, indicate that they have not concerned themselves with wanting or not wanting to be adepts.

H.P.B., W.Q.J. and Robert Crosbie were simply real Theosophical Workers, a status that even the most humble may share whenever heart and will move together. From first to last, the Teachers' attitude was unmistakably that of one who says "Someone must do this job. That I see clearly. Therefore, I will not shirk it." So simple a thing, yet this resolve is the heart of real Theosophy in action, the essence of selflessness. Genuinely great Theosophical teachers distinguish themselves from would-be aspirants to adeptship simply because they display no interest whatsoever in distinguishing themselves. Can any student who has read the history of the Theosophical Movement in its relation to the "personalities" of H.P.B., William Q. Judge or Robert Crosbie imagine one of these three exhibiting a lordly air or mystic mien? Did They give an impression of painful self-discipline and conscious austerity?

H. P. Blavatsky and William Q. Judge were Theosophical adepts. Thoughtful consideration of the general derivation of the word *adept* proves valuable in suggesting why this particular English term was

given special Theosophical meaning. An adept is one who perfects the ability to perform a task. Work is perfected by concentration. Concentration is not cultivated by considering the peace of mind that one may have *after* finishing a task. Concentration is devotion to the task—because it is there to be done. It might be surmised that H. P. Blavatsky and Judge would have been most happy at any time to find others who could fully share the burden of Theosophical responsibility. Neither of them wished to stand out from other members of the T. S. as unique beings in any personal sense. But when others lacked vision, steadfastness or balance, they supplied the missing elements. Whatever work others neglected, they performed.

The organizational activity of Wm. Q. Judge among the Theosophists of America offers an outstanding example of self-effacement—not self-effacement as a virtue which may be laboriously acquired, but self-effacement in work. At each Convention of the American Theosophists, he was invaluable as one who could coordinate the energies of many differing personality-types, without accentuating his own. "Quiet and efficient," they called him. The duties which others temporarily overlooked were unobstrusively assumed by him.

Robert Crosbie wrote, at the time of Mr. Judge's death:

> It has been my Karma to be brought in touch with him under many different circumstances, the various crises, local and general, through which the Society has safely passed. In all these, his was the voice that encouraged or admonished, his the hand that guided matters to a harmonious issue. Of his extraordinary power of organization, his marvellous insight into the character and capacity of individuals, his ability of turning seeming evils into powers for good, I have had many proofs.

W.Q.J. did not seek to be an authority, but from time to time he made simple statements of Theosophical needs, and his words were authoritative because they rang true. He wrote innumerable articles in the *Path* Magazine, but under a host of assumed names, so that that organ would not be thought of as "Judge's creation." Always, the colorful and impressive personalities among the Theosophists captured the eye of the public. Always did Judge stand apart, in the background, but he stood like a rock. It was the solid foundation he afforded which gave T. S. efforts whatever enduring value they possessed. He was too busy to worry about austerity, self-sacrifice, and the "disciplines" correlative to the attainment of a higher occult status. Because he was the true Theosophical Worker, he embodied the real in all of them, by concentration upon the task at hand.

The root of potential adeptship is in the heart of all men. In the individual its first expression—observable wherever men work together to realize any form of objective—is the silent assumption of a task without thought of reward, simply because "someone will have to do this." As self-knowledge grows, the area for expression of this attitude grows apace, but the attitude itself should never change. Working through the obligations of life with this orientation, men come to *real* self-discipline—real, because instead of being considered a thing in itself, it is but a direct means to a simple end.

SAFEGUARD AGAINST SUPERSTITION

The right of private judgment is a necessary corrective to the principle of authority. It limits the power of dogmas that have ceased to be examined and of truths that have ceased to be open to further experimental verification or disproof. The heretic and the unqualified amateur—a Hahnemann in medicine, a Mayer in physics, a Mesmer in psychology, a Samuel Butler in biology—unearth buried possibilities to which the orthodox, whether in science or theology, are either smugly indifferent or downright hostile. Without continuous appeal to private judgment, openmindedness would disappear; and the world would be locked in a circle of consistent, self-enclosed errors it mistook for eternal truths.

But in all matters of truth, private judgment has no standing except as a starting point for a fresh revision of public judgment. One cannot entertain a private judgment about the sum of the angles of a triangle except as the foundation for a new system of geometry in which a different series of postulates will be laid down. . . . Only a minute span of experience is really open to private verification and adequate experimental proof: the rest must be taken on faith in the integrity of authority, in science no less than in theology.

As a healthy safeguard against superstition, science and reason must keep open the right of private investigation and private judgment: but only so that ultimately these efforts may be collectively verified and sealed with the proof of other men's repeated experiments and collated interpretations. This verification of truth by a collective historic process is what knits men together in a universal society that overpasses the boundaries of space and time, and eventually removes . . . errors due merely to one's position in space or time. This process begins, not with each new investigator, but with the historic heritage that makes his existence possible, his language comprehensible, and his work rational. —LEWIS MUMFORD

GLEANINGS

From Unpublished Letters of W.Q.J.

A TEACHER, and that is your present status no matter how or why, has to have not only a pleasant manner on the outside, but must have a purely pleasant and sweet feeling inside; for if the inside does not, in fact, coincide with the outside, then there is trouble. When the outside is pleasant but the inside is false, then it is a hollow shell, and all the good magnetism is cut off. When the outside is rough but the inside wishes to be right, there is sincerity, then the magnetism is not cut off; but, a current in opposition is often raised which engenders error and misconception and makes a big obstacle, though many friends arise who overlook it.

But it is not to be so left. The inner attitude must be made entirely suave, and the outer will soon be made to correspond. Surety of conviction is not the best conveyed by force, but by the great onward quiet movement of the glacier, the best example of this. To the quiet motion of the glacier add the steady fire of the genial Sun, and nothing can resist. This is the way, and if it is comprehended, there will be more and better work done and more help given.

When one stops to think, to weigh, and to consider what is one's duty, or which of many duties should be performed first, it is indeed perplexing and difficult to know *what* to do. But if you will do just what lies before you without thinking about all the other things, and without troubling your mind about all the things you can't do, then it will all be different and everything will grow brighter for you. Do what you have to do now, and don't trouble about other things. They will be looked after in due time; but what will help you in all these matters is to be content, to do what you can, and to let the rest go; act with a high motive; have kindly feelings towards all; do some little act of kindness every day, and try to realize that the end of all this will be happiness and peace for all humanity.

Generally speaking, the habit of drinking intoxicants is due to a desire to get rid of what might be called the present personal consciousness. When people drink to try and drown sorrow, pain, worry, they clearly do it with that motive in view. But others drink without any such ostensible motive, though still with the same actual

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Note.—"Gleanings" are from letters by William Q. Judge which were not published in *Letters That Have Helped Me.* The present article contains two letters, printed in *The English Theosophist,* March and January, 1900, respectively. Other extracts from the series appear elsewhere in the issue. —Eds. Theosophy

motive, for they long to get rid of what is to them an intolerable sense of identity, of monotony, of sameness. It is an effort to produce by extraneous aids what can only be done properly and lastingly by interior development. People read trashy novels, gamble and so forth with the same motive, that is to say, with the intention of getting rid of their personal identity for the time being. Ultimately, the race will come to realize that this can only be achieved by identification of the ego with the higher instead of the lower nature. Meanwhile, and for the ordinary person, healthy and interesting occupation is the best cure for such a habit. If possible, he should be made to understand that the desire for drink is now a habit in certain lives in his body whose very existence depends upon their being fed with alcohol. The desire is not in himself unless he is foolish enough to identify himself with the desire. Once he ceases to so identify himself, the desire will lose more than half its power over him.

It is well you are courageous and to endure you are able. Indeed, endure is the best word—that is what the oak does when the storms rage, for it is better to endure when we can do nothing, than to faint and fall. My best love now we are near Christmas and New Year and may there be some sunshine to light the Path. I send you no present, but my love unsullied by a mere gift.

Difficulties and friction are the accompaniments of existence, and if everything was smooth and all right all the time we would have nothing to do. Our movement is a reform one, dealing with the very character of the race, and therefore neither we nor the other members of the race are perfect. Did you ever reflect on the question: "What would you do if all our ideals for man were accomplished, if altruism were universal?" We would have to emigrate to some worse planet to have scope for our feelings. Hence we should accept all the difficulties as part of the day's work, and try to get as many people, including ourselves, arranged for help as we can.

Do not think you do nothing for the Cause which is so dear to you, for indeed the truest work is done on the inner planes, and without this there could be no work done on the outer planes. So remember that you *can* work and are doing real work to help the cause by being strong in heart, in trust, and in devotion. In this way, you help to keep the centre of the whole movement strong, and others,

who can work on the outer plane, will be helped to do their work because the centre is strong, and they themselves get help from it. This is what you can do, and you should think of it often.

We are now to be like the Freemasons, who are one and all, in every part of the world, Freemasons. Yet each Grand Lodge is independent, autonomous. That is the way to look at it. In the U. S. there are about forty independent States; in each a Masonic Grand Lodge for the State, every one autonomous, and yet every member a Freemason, and travelling into every Lodge, if he follows the rule.

It was quite right that Autonomy was agreed on as the method. There would be very great clumsiness and friction in being part of the American T. S. Each great territory, like an individual, stands on its own feet, while all are united in aim. . . . After everything is arranged, it is to be hoped that you may be able to reach many more minds than before. If we keep in mind that what we ought to work for is to bring the truths of Theosophy before the greatest number of persons, and that we seek not office or honour, then our efforts must have good results. I congratulate all, and hope for the very best.

I have your letter, and reply as best I can. In the first place, I am neither wise enough nor good enough to be the guide for anyone, but am willing to help all I can to the best of my ability, always premising that we are on quite an equal footing. So much, then, to begin.

I am glad you have such an earnest desire to help in the T. S. cause, and to try and spread truth as you understand it. This attitude being persisted in will lead to the right end. It is the only one you need assume, and if you listen to the voice of your own soul, it will guide you aright and better than I could.

You are now in the flush of a new thing. This flush will wear off to some extent, to be succeeded by a deeper knowledge and hence a greater strength. So then all you have to do is to continue doing all you can for others, and at the same time keep up the process of purifying the mind of old notions and of getting the new ideas well fixed, well grounded and well arranged. Then you will be all the better able, each day more and more, to help all with whom you may be thrown.

But I would not advise you to use your strength in curing people of ills, save now and then, for the reason that each one has just so much power, and, if used, it is gone. The Masters have more power

than you or I, yet they are not found curing diseases now, but are at work all the time at the souls of men and at their minds. For the deep darkness of the soul and the mind of the race are more important than their outer miseries, as the latter will all soon be ended by death. Thus we are not justified in using all our strength to help the very few that one person might reach in a lifetime. Use your power that way, and you die having helped in body a few. But use your power for the souls and minds of men, and you will have cured many, for many lives to come, even in this present short life.

Later, it will be time for you to look into the other and higher flights of Theosophy. At present, your test and your trial are in the great enthusiasm you have with but little vent. By standing this it will do you good; but using all opportunity for others in your present circumstances, you will take all that nature offers, and she will, later on, offer you more and better chances, if you are fit—not otherwise.

In regard to the movement, you may be sure that it will be taken care of, if the members do their part. H.P.B. laid down the lines of work, and if we follow these, we may safely leave the results in the hands of the Master and the Law of Karma.

THE PART OF MEMBERS

Having the fundamental principles, we have to put them into practice by applying them in every way—in our lives and in the work. All this is part of our schooling. There is no set way given us, nor any particular form and method; we have to work it out—and yet all that we do has Their help. We shall do rightly and well in any event, if we are single-hearted in what we do. It is true that we have landmarks here and there to guide us, but to be able to recognize these is also a part of right knowledge. The power of the "initiatory" in right direction has to be developed, and that must be done by exercise. If what we have undertaken leads to adeptship, we have to begin the development of the powers here and now, while clearing up our natures. One process is complementary to the other, if both are carried on. —R. C.

PRACTICAL THEOSOPHY

THE Theosophical Movement, William Q. Judge wrote in the *Path,* "is moral, ethical, spiritual, universal, invisible save in effect, and continuous." This statement expresses the meaning of the Movement as the source of the natural driving force of moral and intellectual evolution. The channels through which the energy of the Movement flows, and the forms of practical activity it shapes, vary with evolutionary cycles. Thus, to external view, the Movement is discontinuous or episodic, its manifestations seeming to coincide with, or result from, climactic phases of human history. The fact is, rather, that the flowering of a culture, the establishment of a great center of learning and progress, and an epoch of revolt against tyranny, are all alike the product of this evolutionary force and wholly dependent upon it.

History, for the Theosophical student, is the discernible course of this continuous movement of the human spirit toward a higher life. Thus, looking back some two hundred years, it is seen that revolutionary ideals of the eighteenth century set a new stage for the moral struggles of the nineteenth century. After the Napoleonic wars, the world of Europe settled down to assimilate its lessons. England entered a cycle of tradition-shattering social reforms. France, confused by the rapidity of events, strove to find a balance between her new revolutionary doctrines and the old themes of empire and national glory. Germany, humiliated by internal weakness and military defeat, began an epoch of deliberate nationalism which culminated in the Franco-Prussian War and the creation of the German State.

In the realm of moral ideas, the wave of transcendentalism which began in Germany reached across the western world and found similar centers in England and America. Coleridge and Carlyle extended and deepened the philosophic idealism of their time. In America, Emerson, Thoreau and Alcott established a clear stream of theosophic influence. Its waters flowed from their hearts; its several branches were shaped by ancient Aryan and Neoplatonic forms of thought, created anew in the idiom of the rising West.

In religion, the Deism which had its birth late in the seventeenth century completed its historical function with the writing of the Constitution of the United States. This document, while it has other meanings, is chiefly significant for the religious freedom it

proclaims to all the world. The Founders of this Republic summed the strivings of centuries when they embodied in the convention of law this great principle of soul-evolution. Without religious freedom, the political manifestoes of revolution must remain but empty claims. The lesser freedoms all depend upon this parent principle of freedom of the soul.

The moral history of the United States in the nineteenth century is largely the history of frustrated aspiration. There were provided, at the outset, the vaulting dreams of Paine, Washington, Jefferson, Rush, and others whose lives embodied the highest hopes of the revolutionary struggle. Unfortunately, these hopes, as seeds for a new golden age in the New World, fell upon the barren soil of a land impoverished by war, and rent by the petty controversies of aggressive self-seeking. Symptomatic of the attachment to acquisitive ends was Shay's Rebellion which, in its ignominious failure, was prophetic of the future course of the struggle between moneyed power and the proletariat of land and factory. To the South loomed the foreboding shadow of human slavery, that would cost the American people dear.

Already, in the early years of the nineteenth century, the giant that was to claim his ruthless rule over countless lives, and to serve the desires and foibles of the powerful, stood triumphantly upon the horizon of the future. Behind him cringed countless rachitic children, broken mothers and hopeless men. They were the slaves and retainers of the youthful giant, Industry. These ragged forces, already entered on the stage of history, were to form the disordered ranks of the army of industrial slaves, and later, in Europe, the cadres of another revolution. That revolution has yet to have its way in the New World.

The great change wrought by industrial inventiveness in the social and economic form of civilization need not have exacted this price of human misery. The tools of technology are themselves morally neutral. The spinning wheel need not have become, today, for millions in the Orient, the logical symbol of a wholesome community life. The tragic fact is that the moral ardor of the revolutionists of the eighteenth century was thrown aside by the inheritors of the freedom for which the revolution was fought. Freedom became a form, not a Cause. It became a device for justifying irresponsibility, instead of a pattern for the unfettered expression of the human heart.

It is natural to ask, What relation has the theosophical student of the present to these historical forces? What need for understanding and what duties to perform?

The primary function of the Theosophical Movement is to generate in the hearts of men that love of man for man, of man for all that lives, which in cycles to come will unite the whole human family in one great Brotherhood. Because the brotherhood of man is not possible except as a fellowship of *souls*. The Theosophical Movement must ultimately make its way through the spread of *knowledge* about the nature of man—his origin, his destiny, and processes of soul-evolution. The function of the Spirit in man is *to know;* hence, the spiritual course of the Theosophical Movement lies in the realm of knowledge. The function of the Mind in man is to relate soul-knowledge to the differentiated facts and experiences of incarnated life on earth. Hence, the work of the Movement in the realm of mind is to create understanding of the problems which lie around us, to stimulate to action on the basis of that understanding.

As cycles of human growth vary, so also must vary the forms of practical Theosophical effort. "They all," as Mr. Judge wrote, "in time become corrupted and must change, as the times change, as human defects come out, and as the great underlying Spiritual and intellectual evolution compels such alterations." The heart of the Theosophical Movement is the unchanging teaching of the Wisdom-Religion, while the form it takes is determined by the needs of the time, and the particular levels of application which are dictated by the prejudices and blindness, the hopes, the sufferings and oppressions of the race.

The contemporary cycle of the Theosophical Movement, which began in 1875, marks the birth and development of a *spiritual* undertaking in the modern world. The time had come for these ideas to be presented directly, in the terms of timeless knowledge. Previous efforts had been, except for secret schools, on the plane of application, in the fields of religious forms, medicine, other branches of science, and the great political movements that have been mentioned.

There are many evidences of the accuracy of this characterization of the Movement begun by H. P. Blavatsky. In "What Are the Theosophists?" she made the somewhat surprising statement that "whether the physical man be under the rule of an empire or a republic, concerns only the man of matter," and that "the

Society cares little about the outward management of the material world." While it is true that the levels of freedom existing under some nominal empires have been far superior to those of some republics, the current of present-day thought is such that most men identify "freedom" with either republican or democratic forms of government. H.P.B.'s statement, as well as independent reflection, shows that this identification ought not to be absolute. It is only a relative truth.

"Let Every Man Prove his Own Work," another article by H.P.B., further specifies the obligations of theosophical students in this interim period. And finally, in the *Key to Theosophy* and the Letters to the Conventions of the American Theosophists, she defines in detail the principles on which decisions as to priority of effort ought to be made.

But devotion to the primary task of disseminating true ideas ought not to lead to neglect in the area of applied Theosophy. Applied Theosophy is not the result of a deliberate division of energies toward two separate ends—the one, dissemination of "pure" Theosophy, and the other, participation in a select group of social movements. Practical Theosophy results from the effort of the student to become a *whole* man, one who endeavors to live his principles at each level of human relationships and obligations.

The work of the Theosophical Movement flows through numerous practical channels. It becomes the obligation of the student to identify those channels and to feel the rapport of purpose between himself and the men working through them. A criterion for this decision is provided in the *Key*: "Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" In illustration, H.P.B. referred to the social ideal depicted by Edward Bellamy in *Looking Backward,* describing it as "what should be the first great step towards the full realization of universal brotherhood." She spoke of the prominent theosophists active in forming the Nationalist clubs and quoted from the Nationalist Declaration of Principles the statement, "The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature."

This endorsement of Bellamy's movement encouraged theosophists to give it support, with the result that the spread of Nationalism was greatly accelerated throughout the United States. The relation thus established between the practical aspect of the Theo-

sophical Movement and the social objectives and ideals of Edward Bellamy forms an important chapter in the history of the Movement. There can be no doubt of the relevance of Bellamy's thought to the Theosophic cause. It presented a vehicle for practical social works as well as the spread of basic ideals. William Q. Judge invited Bellamy to contribute an article on Nationalism to the *Path* and affirmed his desire to popularize Bellamy's ideas among Theosophical students.

The Nationalist Movement is, therefore, a classical instance of an appropriate field for the expression of practical Theosophy, and its study should repay the student of today with much more than an acquaintance with a little-known phase of Theosophical history. In this development lie the basic problems of immediate service to the race and nation in a practical sense, together with the limitations which must of necessity attend all such efforts. The study of Bellamy's life and work will afford also an insight into the more general movement of social history during the nineteenth century, the lines of influence brought forward from the past, and the modifications imposed on them by developments in thought and social and economic circumstances along the way.

For these reasons, then, students of Theosophy may be peculiarly grateful to Arthur E. Morgan for providing the first definitive and complete biography of Edward Bellamy.* Here is the picture of a man whose life, under the fire of experience, became the embodiment of undeviating social purpose. The study of his development, the flowering of his mind, and the shaping of his resolve bring to the Theosophical reader some conception of that "noblest and highest type" of Socialism ascribed by H. P. Blavatsky to Buddha and Jesus. This study also reveals the background of motive in Bellamy's *Looking Backward,* which was no fortunate series of guesses by a novelist attracted by fancy to a social theme. Dr. Morgan, as much a student of men as of the problems of engineering, finds in Bellamy the qualities of a legislative "engineer," one whose whole life had been given to reflection on the best means of ameliorating the material sufferings of the human race.

One need not feel that Bellamy's project of an "Industrial Army" is the last word in socio-economic organization, nor acknowledge the hierarchical principle of authority in the form advocated in *Looking Backward,* to realize and approve the author's underlying

**Edward Bellamy,* Columbia University Press, 1944, $5.

spirit, and his purpose in writing this book. It was the essential moral quality in Bellamy, and in his writings, that led H.P.B. to voice in the *Key* such extraordinary praise for his works.

Bellamy was a socialist, yet he eschewed the class struggle—that core of bitterness and recrimination which has dominated all social movements stemming from Marxian sources. Bellamy's ideas had immediate appeal for the American people. Within a few years, *Looking Backward* approached a sale of nearly a half a million copies. The story of the movement which grew from this book and the part played by theosophists in furthering its cause are told in detail by Dr. Morgan. For a brief period, Bellamy rode on the crest of a great wave of idealistic enthusiasm. Here was a doctrine of equality and abundance for all, persuasively phrased for Americans, simple, dramatic, and so entirely plausible that the millennium seemed but around the corner to many of the enthusiastic nationalists, even to Bellamy himself.

The decline of the Nationalist Movement, the absorption of its energies in the devious by-paths of practical politics, the withdrawal of theosophists; these are matters for investigation in Dr. Morgan's book. The Theosophists, it seems clear, left the Movement because of its increasingly political tone, since Theosophy was their major interest. Whatever the practical factors resulting in the failure of Nationalism, the larger purpose of Bellamy's life met relative fulfillment, despite the disappointments he must have suffered during his career in public life. For in the spread of moral ideas, Bellamy was no failure. Dr. Morgan notes that in 1935, John Dewey, Charles A. Beard, and Edward Weeks (editor of the *Atlantic Monthly*) were invited to list the books written during the preceding half-century which "had most influenced the thought and action of the world." On each of the lists produced, *Das Kapital* by Karl Marx was first, and Bellamy's *Looking Backward* second.

This biography makes plain *why* Bellamy, of all the social reformers of the epoch, was singled out for approval by H.P.B. Bellamy was, first, devoted to human brotherhood. A second great principle which guided his thought was *Equality*—the title of a second novel which never attained the popularity of *Looking Backward*. Finally, he was devoted to freedom. From another source we quote Bellamy's answer to the question of whether or not his program would interfere with the traditional liberties for which this country stands. He said: "If I thought Socialism would not insure fuller freedom for the individual and foster intellectual hospitality in the

realms of ethical, scientific, and philosophical research, I should be the first to oppose it."

Early in his life Bellamy overcame the stultifying influences of orthodox religion, yet he was never irreligious. He had a rare reverence for the inner life, and shielded its sacredness. Sensitive to human misery and moved to action by injustice, Bellamy revolted against the established social order with all his heart, yet he did not become embittered or iconoclastic. He was always a builder in spirit, never a destroyer. He was an indefatigable worker, but no zealot. His devotion to the social cause subtracted nothing from his finer sensibilities. His condemnation of "slander" and "snobbishness" are reminiscent of H.P.B.'s words on these "social" habits.

Bellamy was a revolutionist, too, but he may be fittingly described as a "theosophical" sort of revolutionist, for he wrote:

> A great revolution, you must remember, which is to profoundly change a form of society, must accumulate a tremendous moral force, an overwhelming weight of justification, so to speak, behind it before it can start.

All his life, Bellamy, as a writer, gave his best. This habit was more than simply an intuitive compulsion. It was a considered resolve. In his early 20's, he inscribed in his notebook:

> . . . a man may safely at all times say forth the best in him and save nothing through fear he should exhaust the fertility of his soul. For the soul is not comparable to the earth that can be exhausted, but it is joined to the illimitable, inexhaustible sea of the universal illimitable soul, that fears not exhaustion. Therefore speak forth; every inspiration is a relief that makes room for a new supply.

Bellamy may be regarded as a minor "avatar" of applied Theosophy. He carried forward the illustrious tradition of earlier efforts in the field of practical reform. Dr. Morgan writes: "When we examine a list of reforms demanded by the Nationalists, we find almost a catalogue of social legislation of the past half century." Thus Bellamy succeeded, despite Nationalism's demise. The constructive quality of Bellamy's thinking, through its long-term influence, Dr. Morgan says, in no small degree saved America from "the cultural atavisms of the socialism of central Europe, which otherwise would have had a near monopoly in the field." One sees, in the light of this analysis, a further explanation for H.P.B.'s reference to Communism as a conspiracy of brutal force against honest labor, in contrast to her approval of Bellamy.

Bellamy believed in altruism. He believed that the Brotherhood of Man was wide enough to include all "classes," and that it was the brotherhood which was needed, not furtherance of the "class struggle."

Today, in this epoch of abortive "revolutions" and rapidly changing social forms, there is a lesson for the modern world to learn from Edward Bellamy. That lesson is not so much in his specific plans, as in the spirit with which he presented them, the genuine friendliness he bore for all men, withal, an uncompromising determination to see wrongs righted, and to make this a better world for his having lived in it. The life of Edward Bellamy was a part of that greater surge of idealism and human striving we have termed the Theosophical Movement.

"NATIONALISM"

The Nationalists come forward and say: "Not only is the present order based upon bad morals, and therefore responsible for nearly all the crime and misery that surround us, but, like all that follows bad morals, it is bad policy. The essential friction of competition is inexpressibly wasteful, and if men would turn around and work together, instead of working against each other; if they would mutually 'lend a hand,' instead of striving to pull and push each other down; there would be abundance where there is now destitution, happiness and enlightenment where there is now woe and darkness." . . .

The way to accomplish this end is naturally through the instrumentality of the Nation, the great entity of the people—the Nation, that only exists at all through the working together, to some degree, of the people composing it. The purpose of Nationalism is, as the word indicates, the development of the present imperfect, embryotic Nation into the complete organism . . . which will be the instrumentality for the accomplishment of everything that men can do better by working independently in unison than independently as individuals. The possible objection of some Theosophists that may be raised—"Why should I confine my activities to a Nation? My country is the world—therefore, why not Internationalism?" can be answered that the practical application must necessarily begin with the Nation, and then, with individuals acting harmoniously together as a Nation, we shall have the Nations also acting in harmony as larger individuals in the great Nation—the world. Harmony in the parts produces harmony in the whole. —SYLVANUS

The Path, March, 1889.

SOME WORDS ON DAILY LIFE

(Written by a Master of Wisdom)

IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature —moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. * * *

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh, the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

NOTE.—This article was first published by H. P. Blavatsky in *Lucifer,* January, 1888.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, as *it is verily that God itself*: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. * * *

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embrac-

ing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside

the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

* * * * *

"The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."

"PROGRESS IN HARMONY"

I think you and —— ought to change your attitude of mind in this one point: it seems to me—though I may be wrong, and, if so, excuse me—that in wishing to have harmony you try, either in thought or act, to make harmony. Now, I do not think harmony can be made, but is the result of either action or thought. Consequently, you and ——, being persons who do their duty, should rest on that and let results go. If you do right, and do not think about whether harmony is the result or not, harmony must result if your actions are harmonious. This attitude will prevent nervous troubles, for very often we are nervous about a thing because we are thinking of the results. Now, if you do your best, and harmony does not result, it cannot be your fault; consequently you should not think about it; the less you think about it the sooner harmony will come. . . .

Try to progress in harmony; the other kind of progress will then follow in due course. Be a centre of harmony yourself and others will help you in spreading that feeling throughout.

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come. —W.Q.J.

The English Theosophist, October, 1898.

AMONG YOUTH-COMPANIONS

I'M INTERESTED," Janice remarked, "in this question of man's free will." She and Martinez were driving home from a meeting, and the overtones of the discussion that had just closed were still alive in their minds.

"What in particular interests you about it?" Martinez asked.

"Chiefly, it is whether or not free will is the supreme power we usually consider it," Janice answered. "Compared to the lower kingdoms, of course, man represents a progression, because of his power to choose the direction in which his will shall manifest. But compared with perfected beings, man's powers appear to be largely limited, wrongly directed, and generally misconceived."

"So far, I follow you," Martinez said. "Man's powers are the powers of nature, which are expressed in different ways by the unself-conscious orders of evolution, by his own order, and by universally conscious beings."

"Yes," Janice continued, "and remember what Mr. Judge says of self-consciousness in 'The Synthesis of Occult Science'? That from the animal plane looking upward, it is the beginning of perfection, and yet the divine man sees it as perfection in selfishness and separateness. The Real Ego has to *flee,* he says, from the state of self-consciousness he struggled so hard to reach. If we ever were inclined to rest on our laurels as *human* beings, that statement would be good medicine for our self-conceit!"

"You know," Martinez rejoined, "that reminds me of something which struck me in our study of America. You may think this is off the subject, but it really isn't. Here the colonies were populated by religious reformers. They came to this country not to establish a nation, but to secure liberty within, but mostly without, the religion they followed. The Church had crystallized into a form, and desired to maintain the status quo. It had therefore been forced to retreat from the liberalism of Jesus—"

"Yes," Janice interrupted him, "if Christians had taken their cue from Jesus, they would have thrown over the Church as soon as it showed signs of slowing down to dogmatism!"

"Some of them did, eventually, but the interesting thing is that the process of reforming religion, while succeeding in *that* field, really had its greatest influence in *another,* where the 'reform' was more a creation. What the Christian rebels discovered, in their

overhauling of the Church, turned out to be the principles of democracy, and the ideas of religious liberty or freedom of conscience brought about the first 'Emancipation Proclamation' in American political history—the freedom of state from church."

"Compared to the Church's absolute dictatorship, democracy was the ideal, certainly. But if those rebels had been living under democracy, instead of struggling toward it, they'd probably find fault with *it,* too," Janice said.

"Yes," Martinez replied, "because situations are only for working out of, and solutions are only for working toward—and then beyond."

"Very profound, I'm sure," murmured Janice, wickedly.

"Maybe so," returned Martinez. "But I still believe what I said! Now," he continued more seriously, "how about present-day democracy? If you wanted to unsettle your mind on a few points in this connection, you could look up John T. Flynn's *As We Go Marching.* To me, that book suggests that democracy must move in one of two ways—it cannot remain passive. It's just like beings in evolution. Some may think they are standing still, but since Evolution moves forward, they are really falling behind continually. 'Preserving the status quo' is a fictitious verbalism for 'starting toward stagnation.' Of course, no system of government is so perfect that it cannot stand some improvement. And when you find that some of the sincerest devotion to universal brotherhood to be found in our society is among certain of the political reformers, then you wonder what will be the real influence of their work."

"You're drawing an analogy between the religious form which was 'reformed' into democracy, so to say, and the democratic form which some are trying to work out of today," Janice said.

"Yes," Martinez agreed, "and I'm suggesting that the outcome of what we now call political reform may not be a new governmental *form,* at all. It could be a formless government, for instance."

"Anarchy?"

"Well, yes, if you see that anarchy in the true sense is without rule because it is self-rule."

"But, of course, then all men would need to be philosophers!" Janice exclaimed.

"By then, all men will be. Isn't that reason enough for wanting political reform to take a new tack? Democracy will defeat its best interests if it becomes crystallized. That's the way the Church defeated religion."

"Well, I wouldn't dare contradict you in your present mood," laughed Janice, "but I do think you have evaded my original problem."

"No, I remember just where we left it," Martinez said, "and my long dissertation happened because I consider it an illustration of the point we were discussing. You could almost say that perfection, as a static condition, is always the perfection of selfishness. If you state that in other terms, it is obvious that any attainment which becomes a stopping-place is fixed on the road to reaction. Every time we step off the ladder of evolution at any particular level, instead of continuing to strive for greater knowledge, we are selfishly separating ourselves from the current of progress."

"You know," Janice said then, "I wonder if that isn't the reason why the feeling of self-righteousness is so abhorrent to spiritual teachers? That feeling marks the individual who refuses to contribute the power of his aspirations to the sum total of humanity's upward impulsion. He's content with himself and critical of others, which is just the opposite of a progressive attitude. By the same token, it is in a sense true that any striving toward a higher life is unselfish, since it sustains by that much the striving of every other being. And so," she concluded, "I begin to wonder about free will. Isn't that a selfish perfection, too?"

"Perhaps so, if we consider it the highest good," Martinez replied. "Certainly so, if we take it to mean that each individual is a law unto himself—and the law of *self*-preservation, at that! Looks as if we mostly need free will to satisfy our desires—at least that's the way many people interpret it. We'd like to be able to 'do what we want,' and we do. After a while, when our freedom, as we conceive it, has been checked by Karma often enough, we may decide to change the formula a bit. We may set to work to find out how we can be free to *do,* which is quite a different thing. That gives us an incentive to get busy on our lower natures, because they are what hampers our freedom of action."

"I think one habit which defeats us in the exercise of free will is our tendency to use it to get 'results,' which we make an end in themselves." Janice was feeling her way, mentally, and spoke slowly. "Since so much is said about leaving results to the Law,

we can be pretty sure that there are applications of this principle to be found in every aspect of practical Theosophy. It seems, in a way, as if free will should be confined to methods and means, and then our choice of one method instead of another would be governed merely by our own capacities and abilities, and would not be based on our personal preference."

"Aren't you being a bit 'confining'?" Martinez asked. "Who's going to determine the Ends for these free-willed Means?"

"That's just it," Janice declared. "I'd say the Ends and purposes of Life are already determined—only we're too personal and too self-willed to see them. I'd say that's what Theosophy is all about. There are Those who know what man's existence is for, and Theosophy is Their way of explaining man to himself. Their purpose is the *one purpose,* and therefore it is said that Their will is one. It's all contained in Mr. Judge's statement in the *Ocean,* that the Elder Brothers are 'all working for the race in many different ways.' The end is fated, so to say, but the means are not. The Masters don't have 'free will' at all, in the form we know it. Their will is *directed,* perfected, and controlled."

"We have decided, then," Martinez concluded, "that our will is free, but free to be bound to personal desires, whereas the free *souls* are those who bind their will to serve their fellowmen. Being constitutionally incapable of doing wrong, they are beyond free will. But they have real freedom, for the Spiritual Will operates freely in them!"

SPIRIT AND MATTER

Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with *foetus* matter. It followed a law, and therefore could not help the entanglement to occur.

Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit *per se* is a *non-entity* and *non-existence.* It is the *negation* of every affirmation and of all that is.

No one ever held—as far as we know—that *Spirit* could be *annihilated* under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is *Matter which manifests Spirit.* Otherwise, it would be a *puzzle* indeed. —H.P.B.

The Theosophist, January, 1883.

THE KARMA OF OBSTACLES

IF ONLY my surroundings were different," says the well-intentioned philanthropist, "I could do much for the good of humanity." Thinking thus, and acting on the basis of their thoughts, men in general devote their energies to the overcoming of obstacles. We look forward to the day when the slate will be clear and clean, when all difficulties will be removed, and when the circle of our lives will present an open field for the unobstructed performance of good deeds. Then, we say, we will work for the race, will put into effect our schemes and remedies for the correct solution of the world's ills.

The occult fact is that the attitude of mind here expressed creates a barrier greater than any obstacle presented by the circumstances of life. This is the attitude of separateness from one's fellow men, the idea that the Karma of the individual is different from that of the race to which he belongs. Such separateness does not exist. May as well attempt to push back the waters of the Atlantic Ocean, as to create for one's self a pocket of ease in the shadowy depths of Kali Yuga. Each has his own Karma, but it is Karma inextricably interwoven with that of the Whole, part and parcel of the great Karma which surrounds us on every side. No sooner is one series of effects overcome, than the surging tide of unexpended causes sweeps in and engulfs us with another.

Did we by any chance think that the purpose of Soul in leaving its own divine estate was a selfish one, that the reason for taking up bodies was to pay the debt of our personal karma alone? Such is not the teaching of the Masters of Wisdom. We are here to serve the race to which we come; to take upon ourselves, in increasing proportion, the karma of that race; that we may in time discharge our duty toward it, and be free of limiting attachment to it. The karma that is our way to freedom manifests in exactly the form of which we now complain—obstacles to be met, lessons to be learned.

Should one, then, content himself with the thought that obstacles, in one form or another, are eternal, and that the only thing to do is to suffer forever the heavy yoke of enslaving environment?

"The power of any and all circumstances," says Wm. Q. Judge, "is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants." From this it is seen that the

variation in circumstances does not come from the circumstances themselves, but is produced solely by the mind which experiences them. Surroundings will always be imperfect, at least for the remaining 427,000 years of the Dark Age, but when one realizes that surroundings *per se* are neither good nor bad, neither high nor low, except as our thinking characterizes them—he has a foretaste of true emancipation from the bonds of matter, and begins to wield consciously the power which makes a given situation become either an obstacle or an opportunity.

H. P. Blavatsky has said: "Man, the most perfect of organized beings on earth, in whom matter and spirit—*i.e., will*—are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him. 'He wills,' says Du Potet, 'and organized matter obeys. It has no poles'."

The overcoming of obstacles, therefore, is not the getting rid of poor conditions on the material plane. It is *rising inwardly* to a place where they no longer affect us. It is effort vertically, rather than in a horizontal direction, and once this shift of consciousness is achieved, all pain and sorrow disappear. By losing himself in work for others, man may live a conscious existence in Spirit even while surrounded externally by what seem to be the most terrible of circumstances. Then, indeed, "things" are different, because ***Man, the polarizer,*** has willed their transformation.

THE "LOSS" OF DEATH

I regret to hear that you are not reconciled to your son's departure from this physical plane. It is hard to part with those we love, but death is only a parting on the lower planes; it is not a "loss" on the higher. But the true union on the inner planes, which always exists though we may be unconscious of it, cannot be *consciously* felt so long as there is any feeling of "disappointment." Try to think within yourself what would be the real desire of your son, and what is your own real inner desire, though you may not know it, in regard to your attitude. It would be, and *is,* on the inner planes that you should not sorrow or grieve, but "rejoice,"—yes, rejoice in the position in which you now are, because there is your great opportunity, because the Law and Nature always provide the greatest opportunity and bestow on us the greatest *blessings* we are capable of receiving. From the standpoint of the soul it is all we *ourselves* (the "souls") would have it. —W.Q.J.

The English Theosophist, October, 1898.

THEOSOPHICAL SOCIETY AND REFORMS

A Conversation

ZEALOUS *Theosophist.* Don't you think the Theosophical Society ought to take some definite stand on questions of reform?

Constitutional Theosophist. What put that into your head? Are you a Nationalist or a Single Taxer?

Z. T. I was reading that "Chat on the Roof" in February *Theosophist,* where one of the chatters says: "I believe the T. S. must sooner or later adopt a definite attitude toward this question of reform," and although he speaks in reference to Hindu social problems, still it is just as important here as there, while the circumstances are different. The "chat" did not in any way settle the point, but left it all up in the clouds of talk. But we ought to do something.

C. T. Evidently the conversation published is an expression of a desire to get a prominent Theosophist like Mrs. Besant to throw herself on the side of some social question there, forgetting that it is not one or two persons who make up our movement, and that our Constitution rules in such matters, and not persons. If you mean that the Society should as an organization take "a definite stand" such as seems called for in that "chat," I cannot agree with you.

Z. T. Do you mean that you are opposed to social or other reforms?

C. T. No, I do not. Whatever reforms are needed—and there are many—they should be taken up by individuals or the State, but that is a very different thing from asking the Theosophical Society to adopt a definite attitude either way. It has been proposed that the T. S. should formally approve of hypnotic suggestion as a means of curing drunkenness, lying, and stealing. Why not have us go in for that as well as social reforms? Those vices have a great deal to do with social difficulties.

Z. T. Well, why not? Take definite corporate action, and then members will have something tangible to talk of and to work for.

Note.—This article was first printed by William Q. Judge in *The Path,* April, 1894.

C. T. A few members, you mean; the rest would leave the Society. Divisions would arise and sides be taken. But the proposal is contrary to our Constitution, it is against the very reason for our existence, it nullifies our organic law, it is contrary to the spirit of the Society. The Constitution wisely prohibits the adoption of such definite attitudes. This applies to every doctrine, to all schemes, save the doctrine of Universal Brotherhood, the one idea on which men of all religions will agree. Other doctrines and plans have supporters and opponents; they have no majority; but Universal Brotherhood has a constant and growing majority of supporters. One would have supposed that this "Chat on the Roof" of the building where was reposing the recently revised Constitution of the T. S., certified and published, should have led to some of the chatters adverting to this fundamental point before the conversation was printed. That revision puts the matter in strong terms, thus:

> The society does not interfere with caste rules or other social observances, nor with politics, and any such interference in its name is a breach of the Constitution.

And immediate expulsion is the penalty fixed for violation of this rule.

Z. T. Then you place social questions and reforms under the same ban as religious doctrines and creeds, in so far as definite corporate action by the T.S. goes?

C. T. Most certainly. Why, man, reflect a moment. Is it not true that H. P. Blavatsky, H. S. Olcott, and William Q. Judge have always since 1875 proclaimed their personal belief in the Mahatmas or Masters as facts and ideals?

Z. T. Yes, they have; and of course had a perfect right to do so, as they never said it was a T. S. belief.

C. T. Well, have they not persistently said that this belief, regarded by many as vital, has no place in our Constitution and cannot be—must not be—erected into a T. S. dogma either directly or inferentially? It stands precisely with social reforms so far as "definite attitude" is concerned. But, curiously enough, there are those who loudly object to the expression of personal beliefs by such as have firm ones regarding Mahatmas, while at the same time the objectors would heedlessly violate the Constitution by having us adopt some definite attitude toward a passing question of social reform.

Z. T. I think I begin to see that in zealousness for getting into the gaze of the world I had almost forgotten that we are a free Society, wholly unattached, founded on toleration, neutrally situated between all contentions, and drawing our support from men considered as souls and not from any sectarian or separatist feeling. That must be why you did not encourage or discourage nationalism, but opposed the endorsement of it by the T.S.

C. T. Precisely. Had we endorsed that social movement, where should we be now? Opposed by every man and woman who is not a nationalist. But, at the same time, recollect that many members of the T. S. were prominent in the starting of that movement when it began in Boston. Similarly with questions in India. Were the T. S. involved with widow-remarriage, it would be violently opposed by a large body of men who found their opposition to such marriages on the religious books of the land. We might as well be asked to endorse and support Moslemism against purely theological Hinduism. A good man can live under any form of government or social order. What we should strive to do is to increase that toleration for every one which alone will open up men's minds to the truth.

Z. T. Do you know of any striking instance in our history to illustrate these points?

C. T. Yes. In the Indian Headquarters once, while H.P.B. was there, a prominent Hindu asked her to get the opinion of her Masters on a question relating to widow-remarriage or that of child-marriage. The opinion was authoritatively refused, although there was an opportunity to enlist many prominent Hindus interested in the question. Had the distinct opinion been given, we should now have to be fighting for it or against it as a dogma. Happily we are free, and supporters and opponents alike of both sides are yet in our ranks.

Z. T. But what definitely is the proper function and attitude of the T.S. in and to social and other reforms?

C. T. Its attitude should be neutral as to any form or method, but not neutral as to the general doctrines of justice and Universal Brotherhood. The latter doctrine supports all applications of justice; it is sufficiently declared in the Constitution; there is no need for further declarations. The function of the T.S. is to give its members aspiration to high ideals; to furnish a free, tolerant platform where all men may assemble if they wish. The bigot—social or theological—who asserts that no one else is right violates in himself the principle of toleration, and has no place on our platform

because his nature is intolerant; hence he will either leave the T. S. if he cannot ruin it, or he will be gradually altered by the silent but powerful influence of the toleration, even for his bigotry, which surrounds him in our ranks. Toleration, then, is our watchword, for it is one effect and one expression of brotherhood; that will bring unity in diversity, and with diverse elements held in one bond our strength would be invincible.

THE POWER OF MANTRAMS

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the color of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper and wider the result.

It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

All adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth. —W.Q.J.

ON THE LOOKOUT

"Can Catholicism Win America?"

The *Christian Century*, in its issue for Jan. 17, completed a series of eight articles under the above title, written by Harold E. Fey, its field editor, who spent two years in research on the project. His purpose, the Editor writes, "was primarily informative—to open up to the general public the inner workings of the Catholic Church in this country, together with an interpretation of the purposes avowed or implied by the power mechanism through which the Catholic Church operates":

> He began with the question, Can Catholicism win America? And his answer at the end was, Yes. He found in Catholicism an organization so vast and so integrated, with its powers so centralized, its purposes so inclusive and its strategy so intelligent, that in the present disunity of Protestantism, the ultimate predominance of Catholicism in American culture was not an unreasonable expectation. [But] Mr. Fey's "Yes" was not a prophecy.

America's "Most Powerful Lobby"

Mr. Fey's concluding article sums up and coordinates the material dealt with in the series—the overhead organization, the approach of the Catholic Church to the Press, to the American Negroes, to labor, to communism, and to rural America. All of these propaganda arms of the Church are extended from the center of Catholic power in the United States, which is rooted in Washington. Fey notes:

> There can be only one reason why the hierarchy chose the nation's political capital as its center of organization. It is because political influence is overwhelmingly important for the winning of America to Catholicism. It outweighs all other considerations which might orient the Catholic system elsewhere.

The center is called the National Catholic Welfare Conference—"the focal point of the Catholic educational system, which completely parallels the national system from kindergarten to university and now enrolls nearly 3,000,000 American youth. Here too is planned the Catholic attack on the free public school system, which Bishop John F. Noll, chairman of the N.C.W.C. department of lay organizations, refers to as *Public Enemy No. 1* in a recently published book bearing that title." This is the original source of Catholic activity in the various and diverse fields of

American life and culture. "One of the most powerful arms of the hierarchy in Washington is the legal department of the National Catholic Welfare Conference. It is largely through its work that the N.C.W.C. has gained the reputation of being able to make Congress and government agencies do almost anything the church wants." The N.C.W.C., Fey says, "is called 'the most powerful lobby in America'."

A State Church?

The Roman Catholic Church, through "its officially sponsored teaching," has announced its intention to win America to obedience to Rome. That end, Fey points out, "involves a fundamental revision of the Constitution of the United States and a radical change in the character of American culture." The purpose of the Church Fey finds "authoritatively and unambiguously set forth" by Monsignor John A. Ryan, head of the social action department of the N.C.W.C., and principal architect of the church's present organizational structure in America. Dr. Ryan's book, *The State and the Church* (republished in 1940 as *Catholic Principles in Politics*), has been for nearly twenty-five years an approved text in Catholic universities. "It is stamped with both the *imprimatur* and the *nihil obstat*," and therefore represents an official statement of the Roman Catholic position on the relation of the church to the American state:

> According to that position there is only one true church, the Roman Catholic, and it is the intention of that church to establish itself as the state church in this country. Catholics may deny that this is what their church is trying to do, but one needs only to read the clear statements . . . to discover the truth. For example, Pope Leo XIII is cited . . . as authority for the statement that "the state must not only 'have care for religion' but recognize the *true* religion. This means the form of religion practiced by the Catholic Church." So says Monsignor Ryan, italicizing "true." The state is under obligation to help the Catholic Church prevail over all other churches, according to Monsignor Ryan, who quotes with entire approval an encyclical of Leo's on "Catholicity in the United States." The encyclical condemns the American system of separation of church and state. . . .

No Indulgence For "Error"

> What will happen to other religious faiths when Catholicism comes into power? The question is not dodged in this official Catholic text. Since the Roman Catholic is the only true church, all others must be false. Protestants and other religious groups "may" be

permitted to practice their own form of worship, providing it is "carried on within the family circle or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful. . . ." But the Catholicized state would circumscribe the religious freedom of Protestants and confine it to such fugitive meetings. "Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice. . . . Error has not the same rights as truth."

Dr. Ryan expresses confidence that Protestants can do nothing about this Catholic threat to their freedom because Protestants believe in religious toleration and are thus required to practice it. Louis Veuillot, a French clericist, put the same idea thus: "We ask you for liberty in the name of your principles; we deny it to you in the name of ours." . . . Little reassurance is to be found in Dr. Ryan's claim that he is talking about an idealized Catholic state, that Catholics have an obligation in conscience to obey the Constitution until they accumulate enough power to change it, and that Protestants need not worry for a long time to come. In other words, Dr. Ryan tells Protestants not to worry until it is to late to worry.

The Church's "Esoteric Character"

The *Christian Century* remarks editorially that Mr. Fey "has brought the operations of American Catholicism out of doors where the nature of its inner workings could be observed, measured and appraised." Discussing "the esoteric character of Catholic organization," the Editor observes:

> Its hierarchy is a self-enclosed order which the democratic process does not penetrate. The counsels and decisions of the hierarchy take place *in camera.* Catholic parochial schools, theological seminaries and religious orders are walled off by strict discipline, if not physically shut in. Inevitably such an organization which insulates its controlling orders and organs from the life of the general community will generate suspicion and resentment among those whose mentality is easily swayed by subjective imaginings. Democracy abhors secrecy in politics, education or religion. . . . The workings of the Catholic hierarchy may be sacrosanct for Catholics, but they are not sacrosanct for democracy.

Mr. Fey has uncovered much which will doubtless educate Americans of all sects or none in the ways of worldly religion, whose Prince is not Peace but Power. But for the "inner workings" of the Catholic Church in America as elsewhere, we must give more attention to the Jesuits than the few passing references Mr. Fey accords them. It is that Order which is the true (or false) "esotericism" of the Catholic Church, and in *Jesuit* policies, plans, and programs the real menace of Catholicism is to be recognized.

"HIDDEN ENEMY"

H. P. Blavatsky's statements on Jesuitism are marked by a spirit of complete disavowal and denunciation which she reserved for application to false and pernicious systems, but which she nowhere applied as directly and as pointedly as when she wrote of Loyola's system. In her first book she declared:

> That crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . the modern Jesuits . . . are the hidden enemy that would-be reformers must encounter and overcome. . . . We owe a place to the Jesuits in this chapter on secret societies, for more than any other they are a secret body, and have a far closer connection with actual Masonry —in France and Germany at least—than people are generally aware of. . . .
>
> The Jesuits have done more moral harm in this world than all the fiendish armies of the mythical Satan. Whatever extravagance may seem to be involved in this remark, will disappear when our readers in America, who now know little about them, are made acquainted with their principles (principio) and rules as they appear in various works written by the Jesuits themselves. (*Isis Unveiled,* II, 352-3.)

There follows on this passage a detailed picture of the reverse ethics sanctioned by the Jesuit order for the attainment of their purposes. No crime is so great that it may not, if "necessary," be used as a means to the end of propagation of the "faith."

"THAT BLACK MILITIA"

Eleven years later, H. P. B. published in *Lucifer* some further testimony about the Jesuits, coupled with an unequivocal declaration of the issue: "Theosophy or Jesuitism?"

> . . . the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for,* are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence.—THEOSOPHY and JESUITISM. . . .Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. . . .One is the power of Light, the other that of Darkness. . . .

"Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius," says Carlyle, and adds of that black militia of Ignatius that: "They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. . . ."

"The Result Of The Work"

Thus, when one notes, as Mr. Fey has, that the Catholic hierarchy would, if possible, repudiate all forms of tolerance and exterminate all religious doctrines but its own; and that, as the Catholic policy with regard to the American negro reveals, Catholicism will not risk its reputation to champion a just cause unless the effort "costs" it nothing in the way of public prestige and private power—it is obviously not the principles of Jesus that are being followed, but the *principio* of the Jesuits. What the influence of "that black militia" has in store for humanity is perhaps not entirely visualized even by the Order itself, but is suggested in the prophecy with which H. P. Blavatsky concludes "Theosophy or Jesuitism?"—a prophecy casting a special illumination, by the way, on current events.

> One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian manslayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope. (Theosophy xxviii, 538.)

The Case Against the Kallikaks

The scientifically famous "Kallikak" case came up for review recently by Amram Scheinfeld in the *Journal of Heredity* (New York *Times*, Dec. 24, 1944). "Kallikak" is a name coined from Greek words meaning "good" and "bad," and was given by Dr. Henry H. Goddard to two markedly dissimilar family groups whose history he brought forth in 1912 as "a natural experiment in heredity." The Kallikaks were two family groups living near Vineland, N. J., who were reputed to have a common ancestor, but one group for generations had a high proportion of mental defectives and de-

generates, while the other comprised entirely worthy and normal persons. The "bad" Kallikak line was believed to be descended from a feeble-minded girl, and thus the case was considered to be proof that character is transmitted, and also an argument for sterilization of the socially unfit.

"No Good Evidence"

Scheinfeld, however, finds several weak points in the evidence. There is small warrant, he says, for accepting "the uncorroborated claim of a reputedly feeble-minded tavern girl of 150 years ago," and Goddard's method of classifying mental types and the characters of the Kallikaks is unsatisfactory by present standards.

> All through Goddard's reports run assumptions or conclusions that immorality, drunkenness, pauperism, epilepsy, criminality and mental defects are related to genetic weakness. Scheinfeld finds it hard to understand why the bad traits of Martin Kallikak Jr. [the son of the feebleminded girl] did not pass on to any of the many "good" Kallikaks. "Surely the laws of chance must have awarded some of the seven good Kallikaks the shady half of their father's 'demonstrably' mixed heredity." Besides, Goddard was a psychologist and not a geneticist.
>
> Scheinfeld concedes that some feeble-mindedness can well be ascribed to hereditary factors, but "there is wide disagreement as to what the percentage is or what genetic mechanisms are involved." The question of environment cannot be ignored in dealing with drunkenness, crime, poverty and degeneracy, and no good evidence can be offered that heredity alone accounts for them. (New York *Times*.)

Such a re-examination of evidence and checking of "statistics," in the light of new refinements in scientific methods of assemblying, verifying and interpreting facts, is a valuable procedure. It will do much to remove one of the chief criticisms of the theories of science: that they are true only in a limited sense. The explanations of a human being's "given character" at birth—explanations epitomized by the terms, Heredity and Environment—are not false, except as all partial truth is false.

Fact-finding and Truth

The theosophist recommends a deeper study of life than any science, in the Western sense of that term, has yet prepared itself to make. Human beings are obviously provided with certain physical, psychological, and mental traits at birth. To ascertain how and why this happens is obviously important, for these questions have a

direct bearing on human history, past and in the making. The influence of family traits is a commonly observable fact, but this does not cover all cases, and explains few completely. Who will venture to predict what the child and the future man will accomplish by means of, or in spite of, the physical heredity which is his at birth? Is there a law which governs the distribution of traits among different members of the same family, and assigns to one a strong character and to another a weak one? And from a practical point of view, what can be done to single out the good traits in a family line for reproduction in the new generations? It is of course assumed that there will somehow arise a unanimity among eugenists as to which human characteristics are always and universally desirable. Somewhere along the line, also, the question of civil liberty will be raised, since it will undoubtedly be the contention of an independent soul here and there among the population that the family should be free to perpetuate whatever qualities it favored, whether or not society agreed with the choice!

But we will desist. We cannot deny to the "fact finders" the privilege of taking the "long way home." The patient and persistent massing of innumerable hard facts is appropriate, perhaps, to a certain "kind" of truth—or rather, to a certain kind of mind. In this connection, we quote a significant passage from H. P. Blavatsky's *Key to Theosophy*:

> A maxim in the Persian "Javidan Khirad" says: "Truth is of two kinds—one manifest and self-evident; the other demanding incessantly new demonstrations and proofs." It is only when this latter kind of truth becomes as universally obvious as it is now dim, and therefore liable to be distorted by sophistry and casuistry; it is only when the two kinds will have become once more one, that all people will be brought to see alike.

"Fear Campaigns Create Disease"

A pamphlet recently issued by the Citizens Medical Reference Bureau assembles evidence that "fear campaigns carried on by many of our boards of health have contributed substantially to emotional disturbances on the part of large numbers of persons." This statement is to be placed over against the declaration by Surgeon General Norman T. Kirk that roughly fifty per cent of all civilian patients of all doctors are suffering from physical ailments growing out of emotional disturbances (*Journal* of the American Medical Association, Aug. 19, 1944).

Besides sulfa drugs, vaccines, blood plasma, etc., as *dramatis personae* in the cast of the medical "miracle play" designed to awe and inspire the layman, there is educational propaganda. For example, films for school children on the subject of cancer have the effect of arousing "in a certain number of persons phobias almost as terrifying as the diseases feared." The power of a word to evoke a thought—and of a thought to bring about a physical condition—is well known, but rarely stated as forthrightly as it was by Dr. Malford W. Thewlis in a talk before the American Geriatrics Society last year. (Geriatrics is the name of that branch of medicine having to do with physical and personality changes in the aged.) Dr. Thewlis "unequivocally asserted that there are certain words which actually kill patients, particularly those of advanced years" (Hartford, Conn., *Courant,* June 13, 1944). He spoke of how patients dwell on certain disease labels and "shorten their lives by worry. Cancer is the most dreaded word in the language. Arthritis, a ruthless word, cripples as many aged as the disease itself. Apoplexy or stroke is another terrifying word." He cited the substitution of "blood pressure above normal" for the dread term "arteriosclerosis," as an example of the way medical terminology can avoid using fear-charged words.

FRONT PAGE STORY

Following on the heels of the discovery by Swedish scientists of a synthetic blood plasma (Lookout for January) is the announcement by Drs. Linus Pauling and Dan H. Campbell, scientists at the California Institute of Technology, that they have developed from gelatin a successful substitute for blood plasma (Los Angeles *Times,* Feb. 14). The new solution, called oxypolygelatin, is the result of three years' research, and has proved "entirely satisfactory" in experiments with volunteer clinical patients. It has no toxic effects. "Its chief function," Dr. Campbell explained, "is to maintain blood pressure and volume in the same way that plasma does."

EMOTIONAL CYCLES

Dr. Rexford B. Hersey, of the University of Pennsylvania, after seventeen years of research, has determined that all normal human beings are subject to periodic changes of mood, from peaks of cheerfulness, gayety or elation, to sloughs of despondency. An article in *This Week* for Jan. 28 details his discovery and reports the doctor's solution. In brief, Dr. Hersey has found that mood cycles last from about four-and-a-half to six weeks, depending upon

the individual, and that most people are entirely unaware of the progress of these psychic transformations within themselves. Almost always, some external explanation is devised for a fit of "the blues," instead of a recognition that rose-colored glasses have been exchanged for lenses of gloomy hue. Hersey's conclusions will be of interest to students, in comparison to Wm. Q. Judge's remarks on the same subject. For example, the professor believes there is no escape from these emotional cycles. Says the writer in *This Week*:

> We can't change our cycles, and it might be very dangerous to monkey with them if we could. But we can learn to accept our blue days and to pass them off just as we accept nine o'clock in the morning and lunch time and Monday.

The Prescription

Dr. Hersey prescribes "isolation" as the best way to avoid mishaps during the deep indigo phase of the cycle, with planned gregariousness, plus caution, for peaks of cheerfulness. His program is already in effect in industry:

> Dr. Hersey has found that 50 per cent of all industrial accidents occur during the 10 to 15 per cent of the time that the worker is in his low period. Strangely enough, more than the normal number of accidents occur during his high periods also. The industrial worker's safest days are those when he is neither high nor low; this relatively safe in-between-time accounts for three days out of four.
>
> One well-known British authority predicts that airline companies will use such charts on all pilots and that industrial workers having dangerous jobs will eventually be charted and kept away from hazardous jobs on their most dangerous days.

"The Higher Materialism"?

Mechanist psychologists will undoubtedly be pleased by Dr. Hersey's interpretation of emotional cycles. From his account, it seems certain that even subtle changes in temperament are body-caused, and that the mental and emotional life of the individual is little more than an epiphenomenal reflex of glandular secretion:

> Dr. Hersey found that low periods are nearly always accompanied by a drop in the functioning of the liver and the pituitary gland, as compared with the thyroid. Also the red-cell count of the blood is likely to be lower just before the onset of the depressed period. It seems that by glandular and constitutional make-up, a person is intended to go on just so long before he must stop and be recharged like a battery.

Thus, modern psychology continues to discover the *mechanisms* of psychic life, but is not one whit wiser as to the *causes* of psychic or emotional experience. On the basis of researches such as that conducted by Dr. Hersey, we may expect the elaboration of a whole system of psycho-physical "astrology," in which a host of determinisms will play the part of causes, and man, the helpless subject, will be merely the field in which the effects show forth. Such theories may some day be called the "higher materialism," and play the same part as Astrology has played with *its* series of determinisms in years past.

"I HAVE OTHER THINGS"

In contrast, students of Theosophy have the direct counsel of Mr. Judge—based on a knowledge of the soul and its creative powers. In "Cyclic Impression and Return," he writes:

> I have a friend who is trying to find out all about theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression, (and this will answer for everybody) when he had a despondency that he could not explain. I said to him, you have had the same despondency maybe seven weeks ago, maybe eight weeks ago, maybe five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old theosophists taught us; that is, we can have these good results by producing opposite impressions to bad ones. So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is, of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never. (THEOSOPHY XXX, 162.)

Dr. Hersey would doubtless suggest that Mr. Judge, as one who never had the blues, was not a "normal" man. And Dr. Hersey, in a very special sense, would be quite right.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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